THE PACIFIC

Pacific Theo Sem
Reading Room

religious and family paper

Volume LIV. SAN FRANCISCO, APRIL 7, 1904 Number 14.

THE LIFE OF MAN.

"The life of man
Is an arrow's flight,
Out of darkness
Into light,
And out of light
Into darkness again;
Perhaps to pleasure,
Perhaps to pain.

"There must be something,
Above or below;
Somewhere unseen
A mighty Bow,
A Hand that tires not,
A sleepless Eye
That sees the arrows
Fly and fly;
One who knows
Why we live—and die."

—Richard Henry Stoddard.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

STANDS HIGH

In the estimation of people with whom quality counts—the largest mail order house on the Coast. Complete departments, freshly stocked and up-to-date, supplying everything for yourself or home, for wear, use or table. Prices are reasonable; we pack properly, deliver promptly and do not substitute nor misrepresent. Complete catalogue on request.

Smiths Cash Store Inc
25 MARKET ST.
San Francisco, Cal.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

Dead Sea Never Gives.

Why is the Dead Sea the Dead Sea? Simply because it constantly receives and never bestows—it constantly gets and never gives. Millions of tons of water are poured every day into the Dead Sea; the Jordan pours its full tide of water into that sea, so that the Jordan alone, it is estimated, puts six million tons of water every day into that seething caldron. Then there are smaller streams pouring their water into this basin, and it never goes out. The Dead Sea has no outlet, visible or invisible. In the very nature of the case, it could not have an outlet because it is the lowest body of water on the globe—no place it could run unless it ran up hill. The old geographers used to believe there was a great cavity, an enormous chasm, in the bottom of the Dead Sea, and that its water in some mysterious way poured itself down into the center of the earth; but Lieutenant Lynch of the United States Navy, sounded every part of the Dead Sea. So men and women who always get and never give die at heart, their lives instead of being a sunny stream are a scorching Red Sea.

G. P. Prechtel { Lena M. Snook } G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

THAT EASTERN TRIP

Get all the enjoyment you can out of it.

The Union Pacific

furnishes more comfort than any other line. Cars run through without transfer. Most modern safest and best road in the Country. Don't take any other, insist on the most for your money. Drop a postal to

S. F. BOOTH,
General Agent, U. P. R. R. Co.,
No. 1 Montgomery St., S. F. Cal.

P. S. HIBBERD & CO.
Contractors and Builders, Office Fitting and Jobbing
Kitchen Furniture Made.
635 Howard St., Opp. New Montgomery
SAN FRANCISCO
Residence: 790 Van Ness Avenue

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

Fine Crown and Bridge Work
Transplanting of Teeth
Dr. N. Bar Due
DENTIST
1295 Market St., Cor. 9th, San Francisco
Electrical Specialties.
Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 p. m

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 7, 1904

EASTER AFTER-THOUGHTS.

For more than eighteen hundred years men and women the world over have rejoiced that the gospel story did not end with the crucifixion. Scarcely could it be called good news if it had ended at that point. It is not likely that the story of the life of Jesus of Nazareth would ever have been written if that life had ended there. Certainly it would not have extended its influence on down through the ages as it has done if the stone had not been rolled by angelic hands from the door-way of that Palestinian tomb. Hope died out of the hearts of the followers of the Nazarene as they beheld their Master led up the slopes of Calvary and dying there on the cruel cross. It was the resurrection and the events of the subsequent forty days upon the earth that revived their drooping spirits, showed them the real nature and purpose of his mission and kingdom, and sent them forth later with a mighty courage to lay the foundations of that kingdom upon the earth.

Grateful are men and women all over the world in our day and generation that such impulse was given to those Palestinian Jews as to make their lives thereafter a supreme devotion to the world's Matchless Character and to enable them to lay those enduring foundations on which we build today. Grateful are they as they pass through once more that season of the year sacred to the memory of him who was crucified at Golgotha that more and more as the years roll by is faith in him and his resurrection swaying the world. It is to the empty tomb that the heart loves to go; for as Pressense has beautifully said: "The empty tomb of Christ has been the cradle of the church, and if in this foundation of her faith the church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say, not of a man, but of a religion."

Of Jesus of Nazareth we do not say today with Matthew Arnold:

> "Far off he lies
> In the lorn Syrian town,
> And on his grave with shining eyes
> The Syrian stars look down."

Rather do we say with Whittier:

> "No fable old, nor mythic lore,
> Nor dream of bards and seers,
> No dead fact stranded on the shore
> Of the oblivious years;
>
> "But warm, sweet, tender, even yet
> A present help is he;
> And faith has still its Olivet,
> And love its Galilee.
>
> "The healing of his seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press,
> And we are whole again."

It is this faith in an everliving Christ which makes life worth living: It is he who has said, "Because I live ye shall live also;" and again: "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

Spoken as these words were over the grave of Lazarus contrast with them the words of Ingersoll over the grave of one of his friends: "Again we are face to face with the great mystery that shrouds the world. We question, but there is no reply—Out in the waste seas there drifts no spar. Over the desert of death the Sphinx gazes forever, but never speaks. The golden bridge of life from gloom emerges and on shadow rests. Beyond this we do not know. Fate is speechless. Destiny is dumb, and the secret of the future has never been told. We love, we wait, we hope. The more we love the more we fear. Upon the tenderest heart the deepest shadows fall."

> "Alas for him who never sees
> The stars shine through his cypress-trees!
> Who, hopeless, lays his dead away,
> Nor looks to see the breaking day
> Across the mournful marbles play!
> Who hath not learned, in hours of faith,
> The truth to flesh and sense unknown,
> That life is ever Lord of death,
> And love can never lose its own!"

In thankfulness for that empty tomb back there in Palestine the Christian believes with Whittier—and not with Ingersoll—that the secret of the future has been told, and so we place not on our tombs the words which Huxley requested should be placed on his:

> "And if there be no meeting past the grave,
> If all is darkness, silence, yet 'tis rest.
> Be not afraid, ye waiting hearts that weep,
> For God still giveth his beloved sleep,
> And if an endless sleep, he wills, so best."

Rather do we place on the tomb:

> "Not here, not here, fulfillment of our dream,
> Not here attainment of our soul's desire;
> This but the stepping to a world unseen
> Where life is love and love is something higher."

The Easter Message, if it has come to you who read our Easter After-thoughts, is one which calls you to arise to holier living. Death does not end all. This life is meant to be the stepping-stone to another and a higher life. There is One who has gone to and fro across the great unknown sea, and through him we

know that the broken threads of the life here shall be taken up and woven into the fabric of the life over there.

"Oh! for a man to arise in me
That the man that I am I may cease to be."

The Religious World.

Philadelphia has five Moravian churches.

Seven of the members of the Japanese House of Commons are Christians.

A monument for Junipero Serra, the founder of the old Catholic missions in California, is to be erected by ex-Mayor Phelan in Golden Gate Park.

Zion's Herald is of opinion that the itinerant system in Methodism cannot continue to exist without a time limit and predicts that the General Conference to meet soon in Los Angeles will restore it.

"The Pastor as a Force in the World's Evangelism," is the theme for a series of addresses to be given by John R. Mott next week at Ohio Wesleyan University. Mr. Mott is to give the series also at Yale.

The national headquarters of the Salvation Army for Australia are at Melbourne in a building which cost originally $250,000. It was built by the Y. M. C. A. in boom times in Melbourne and was encumbered with a debt of $95,000. The Salvation Army bought it at a bargain at a forced sale.

It is stated the Rev. Dr. Cuyler, who has done a large amount of writing for the press in his otherwise busy life, will write only a limited number of articles hereafter and that these will be simply for the winning of souls for Christ. The Northwestern Christian Advocate says concerning this: "Dr. Cuyler has always been a soul-winner. Perhaps no other person has with his pen won more souls for Christ and comforted and inspired more believers in Christ than has Dr. Cuyler. His articles are fitted to those belonging to every branch of the Christian church."

The well-known special correspondent of the Chicago Record-Herald, Mr. William E. Curtis, in his travels in the Orient, has his eyes and ears open to all good works, and so it has been possible for him to furnish valuable testimony as to the worth of missions. In a recent article Mr. Curtis says: "You frequently hear thoughtless people, who know nothing of the facts, but consider it fashionable to sneer at the missionaries, declare that Hindus never are converted. The official census of the government of India, which is based upon inquiries made directly by sworn agents of the individuals themselves, and is not compiled from the reports of the missionary societies, shows an increase in the number of professing Christians from 2,036,000 in 1891 to 2,664,000 in 1901, a gain of 625,000 or thirty per cent in ten years, and in some of the provinces it has been remarkable. In the Central provinces and United provinces the increase in the number of persons professing Christianity, according to the census, was more than 300 per cent. In Assam, which is in the northeastern extremity of India and the Punjab, which occupies a similar position in the northwest, the increase was nearly 200 per cent. In Bengal, of which Calcutta is the chief city, the gain was nearly fifty per cent; in the province of Bombay it was nearly forty per cent, and in Madras and Burmah it was twenty per cent." Concerning the influence of the missionaries in general Mr. Curtis quotes Sir Muncherjee Bharnajgree, a Parsee member of Parliament, as saying that "the American missionaries were doing more for the industrial development of the Indian empire than the government itself." The testimony of all the English officials is in effect that in all instances of popular discontent and uprising the American missionaries have exerted a powerful influence for peace and order and for the support of the government. Concerning the work of the Bible societies Mr. Curtis says that no commercial business is conducted with greater enterprise and ability, and that in the midst of perplexing difficulties there is remarkable headway.

In one of the meetings in San Francisco recently, Dr. Campbell Morgan made reference to the great Wesleyan mission in Manchester, England, and of the remarkable success which had attended evangelical effort there. Not long ago the anniversary of this mission was celebrated and in the addresses at that time was indicated to some extent the wonderful success which has attended the work. Leading ministers and laymen of all denominations were in attendance. The Mayor of Manchester presided and said in the opening address that he knew of no work anywhere like the Manchester mission; that nobody dreamed of such wonderful success when the work was inaugurated. The mission has now a staff of forty ministers, lay-agents and sisters and a roll of five thousand seven hundred and twenty-nine members. The voluntary workers therein number two thousand. The weekly average attendance at the services is more than fifteen thousand. There are three thousand eight hundred and sixty-three scholars in the Sunday-schools and the mission holds property valued at nearly a million dollars. Last year in its sheltering homes beds were provided for one hundred and three thousand persons and more than three hundred thousand meals were served. In connection with the social work forty thousand men and eight thousand women have been helped during the year. It is stated that nine-tenths in every shilling of the cost of maintaining the work is provided for within the mission itself and that many of the members give to the point of sacrifice. Among the converts is one woman who contributes weekly to the current expenses that which was formerly her money for whiskey and who gives for foreign missionary work what was once the money she spent for beer. Among the speakers at the annual meeting was the Rev. C. S. Horne, who stated that the work of the mission is the greatest building and binding force in the city, binding all classes and localities in Christian sympathy. It was Mr. Horne's conviction that no civic authority would do what the mission was accomplishing and that such missions in every city in the country would stand as the best twentieth century evidence of Christianity. Concerning the mission workers it was said that they were practical men and women who consecrated the best brain to their work. And that in all such work the best workers were needed, it being impossible to regenerate the slums with the failures of the suburbs. The Rev. J. H. Jowett stated that two things especially impressed him. One was that amid all the manifold interests that gathered around this mission they never allowed these interests to interfere with the central evangel of grace. He also noted and was thankful for it that the mission was not afraid to gather around about the evangel of all other agencies

which tend to help and confirm it. Among other remarks at this meeting that are worthy of special note we find in substance such as the following: "No church fulfills the ideals of Christ that is not putting its fingers continually down in the gutter. The churches do not discharge their duty simply by opening their church doors, playing organs, preaching sermons and then going home as if there were no sinful men and women out in the streets, no miseries at their very gates and no poor wayfarer fallen among thieves. No church can be true to its Master's call who does not continually bestir itself to reach and uplift those who are not found within its organizations." This mission, it may be remarked, is a development from small beginnings. It is one of the growths of that great Wesleyan forward movement in England of which the late Hugh Price Hughes was the inspirer.

Busy World Notes.

Mrs. Charlotte Perkins Gilman, well-known in California, edits a page of The Woman's Journal of Boston now. Her department carries the caption "Vital Issues." Mrs. Gilman is known as somewhat of "a free lance," and the Critic remarks that many of her utterances must cause amazement and distress to the old-line suffragists.

A Los Angeles paper states that Hayes, the Riverside bank wrecker, is out of politics. Yes; and the persons associated with him in business are out of pocket something like an hundred thousand dollars. Hayes himself is out of the penitentiary, but it is safe to predict that he will not be out much longer. But he will for a long time be out of the confidence and respect of the people. And that is the worst out of all.

A few months ago some officers from a Chilean warship dropped anchor off the island of Juan Fernandez, carefully explored Robinson Crusoe's world-famous kingdom, and took a number of photographs. The April St. Nicholas uses several of these pictures—their first publication in the United States and Europe—to illustrate Francis Arnold Collin's "Robinson Crusoe's Island." As the island is just as it was when Alexander Selkirk landed upon it two centuries ago, these pictures will be delightfully familiar to young and old.

One hundred thousand telephone patrons in New York City, within a radius of ten miles, pay into the company's coffers $15,000,000 a year. A writer in the Arena says very truly that a charge of $150 a year for telephonic service in our great cities is unconscionable. It is not easy for new companies to start, for the reason that a division of patrons makes a divided and less satisfactory service, unless people patronize more than one line, and to do this adds to the expense. It has been suggested that as one step toward a solution of the telephone problem no more patents be granted on improvements.

St. Louis, undoubtedly, will be a place of special temptation for young people during the time of the exposition. There is considerable evidence to the effect that it will not only be a place of special temptation, but that there will be a great effort made for the misleading of young women who may go to that city at that time to engage in the work that will be offered on a larger scale than elsewhere and with more of a remuneration. At a recent meeting of the officers of the International Young Women's Christian Association in New York, arrangements were made for the giving throughout the land of such warning as would obviate, if possible, the trapping of those who are desired for immoral purposes. It will be the aim to see that no girl, unaccompanied by a relative or friend, is in any way misdirected. This work will be carried on with the co-operation of the Y. W. C. A. in St. Louis, which has had travelers' aid-agents for many years at the different railway stations in that city.

Look out for the small boy and you will look out for the nation; make the boy what he ought to be, and you will make the nation what it ought to be. Something like this, doubtless, was the thought of the students in Yale University who organized not long ago a missionary movement among the boys in the poorer and most densely populated sections of New Haven. There are six organizations with a membership of about two hundred boys, each organization being met once a week by several students from the university movement, who devote themselves to the boys' welfare for two hours. Games and athletic exercises, etc., are in part the order of the evening. It is said that the mere association of the boys with the students has been effective in moulding their characters for good; and the students have found themselves not only givers but receivers as well. "If half a thousand educated men in New York City would be persuaded to give an evening of each week to just such work," said a prominent resident of New Haven recently, "their influence for good would be incalculable. This practical charity, without too much religion thrown in, is the kind which is going to compose the missonary work of the future. Charity begins at home, and this sort of charity, with the personal equation as the most conspicuour part of it, is the sort which may be done at home. I am convinced that the germs of a great movement are in this missionary work of Yale."

Steps have been taken for the location in Eastern Washington of a colony for colored people from the South. The movement is under the direction of a colored resident of Seattle, who is desirous of making a better place for the black man than is found by him in most places in the South. The promoter says that he will not have any shiftless, good-for-nothing Negroes—that any one who will be allowed to come must show that he is able to sustain himself in some way for a few months. Arrangements will be made eventually for about fifty thousand persons. It is proposed to locate the colony in the eastern part of Klickitat county. Circulars sent out not long ago were responded to by seventeen thousand persons. Concerning the situation in the South, Mr. Burdette, the organizer of this scheme, says: "Down South they have colored folks to burn and they burn them, but up here we want to make a place for them where they can live, and be good. If they are not good we will not burn them, but we will slap them into jail and give them always a fair trial." Mr. Burdette has been working up this movement for several years. The principal pursuit will, of course, be farming. But this will make necessary the building of a town, and it is proposed to have this modern in every respect. The working of this project will undoubtedly be watched with interest. If it should be successful, it will in all probability lead to similar movements in other parts of the country. It is hoped that it will be successful and that up there in the Northwest the Negro will be given an opportunity to show what he can do when entirely untrammeled by the conditions which surround him in so many places in the South.

THE FREE CHURCHMEN OF ENGLAND IN NATIONAL COUNCIL.

In and through their federation the Evangelical Free churches of England are doing a grand work. The reports at the recent annual meeting showed that the spirit of interdenominational unity is growing. There are at present 800 local councils and 47 district federations.

The Rev. F. B. Meyer has been elected to succeed the Rev. Dr. Horton as president, the latter having been suffering for some months from eye trouble. The address at the National Council by the president-elect was on "The Duty of the Free Churches in an Age of Reaction." Mr. Meyer said in part, as reported by The Christian: "There is a manifest decline in the old religious spirit and habit of our people—less church-going and more Sabbath pleasure-taking. Indeed, the shameless arrangements of Sunday excursions are nothing short of a scandal. Less family prayer, and more theater-going and card-playing in the homes of professing Christians. Less reading of the Bible and solid literature, and a wider circulation of light and flimsy magazines. Fewer at church and chapel on any Sunday. One reason for the present lamentable dearth of conversions is probably that there are fewer persons in our congregations to convert. The masses of the people are outside. There are great cities and towns, whole tracts of which are almost wholly given up to irreligion, and seem absolutely impervious to every form of religious appeal. In some places the churches, in despair, have resorted to methods for attracting and holding the young people which are a practical admission that the gospel is no longer the power of God unto salvation; and that the pantomime, the dance, and the tableaux vivants are the only resource left. Surely it would be a hundred times better to allow a church in a given district to die out, than to keep its doors open by resorting to such expedients. The species of Christianity which is thus presented is a grievous travesty of the gospel for which the martyrs died."

In his plea for a higher standard of Christian living Mr. Meyer said: "It sometimes appears as though the Church is so occupied with her ceremonials and organization, her labored sermons and vast conventions, that she forgets that the victory which won the supremacy of the world was in the exhibition of a peerless purity and a divine love. But were all our Gothic churches to be burnt down, all our organs silenced, all our preachers stricken dumb, if only our people would go forth to practice perfectly the righteousness and love of God, men would believe, and wildernesses would become gardens. It has sometimes seemed of late that in the movements and gatherings of workingmen there was more of the spirit of Christ than in certain pretentious cathedrals and temples; and we must see to it that our churches are not left behind in the manifestation of those eternal principles which Christ entrusted to our care."

Concerning the alienation of the working classes it was said: "Some weeks ago I was speaking with one of the leaders of the working classes—a man universally respected for his honesty of purpose and straightness of speech. We were speaking of the alienation, be it less or more, of the working classes from our churches, and he said: 'Your power with workingmen depends on whether you are prepared to put in practice the Sermon on the Mount.' I think there is much to ponder in those words. It is not enough that beautiful churches should arise in city and village, that mighty conventions should assemble and disperse, that vast sums should be contributed for missionary purposes. In spite of all this, if we are not breathing and producing the spirit of Christ we may be cast aside, as Judaism was, to make way for a religion of sacrifice, of the Cross, and of redeeming pity. If the Church is unacquainted with grief and unsmitten by sorrow, if she is not wounded for the sins and bruised for the iniquities of men, if she is unwilling to pour out her soul unto death and to fill up that which is behind of the sufferings of Christ, she may hold conventions and convocations, build churches and cathedrals, and create a masterpiece of organization, but the world will laugh her to scorn, as the Philistines did the blind and shorn Samson."

Concerning the work of the Sunday-schools Mr. Meyer said that their efficiency must be increased at any cost and the standard of teaching heightened; that the young must be grounded in the fundamental doctrines of our most holy faith, and that ever the spiritual aspects of the work must be kept at the front.

Gipsey Smith, the noted evangelist, made a characteristic speech, in which he said: "The midnight work touches the bottom lot. While daily papers and religious weeklies are discussing the man in the street and how to reach him, we have been doing it, not by sitting in vestries and conferences talking about 'how,' but by going out into the streets, visiting the beer-shops, theater doors, slums, and alleys, talking with the people themselves, and bring them by the arm of love, and hearts throbbing for their salvation. They do come. Publicans, spirit-merchants, barmaids, drunkards, gamblers, harlots, gaol-birds—all sorts, in rags, shawls, and silks; the man with a dirty muffler and black face, drunk; and the swell in evening dress out for the night's debauch. They come in their hundreds, till we have seen from a thousand to fifteen hundred more or less under the influnce of drink. Some have come in with bottles of whiskey and rum in their hands and in their pockets, and have given them up and knelt to pray; some have come in smoking, ready for anything, song or speech, and have gone away converted. On the whole, their conduct is all one could desire, and how they have sung the old songs, such as 'There is a Fountain filled with Blood,' 'Rock of Ages,' and 'Jesus, Lover of my Soul,' until they have been so moved as to sit and weep with the memory those old songs have brought back!"

Among the resolutions on educational matters were the following: "That all schools maintained by public funds, whether by rates or taxes, shall be under the sole management and control of representatives appointed by the method of popular election."

"That there shall be adequate provision for the training of all teachers of public elementary schools free from theological and ecclesiastical tests, and under the sole management and control of the popularly elected education authorities."

Of Dr. Fairbairn's sermon a British Weekly correspondent writes: "None could fail to admire the massive theological discourse he gave on the text, 'By grace are ye saved though faith.' The roll-call of Nonconformist saints that formed the glowing peroration was one of the most striking utterances I have heard from Dr. Fairbairn's lips."

Mr. Meyer is reported as saying that there was at the meetings a spiritual glow which reminded him

of Keswick or Northfield. A British Weekly special quotes him as follows:

"The revelations of human nature remind me of some great organ, of which stop after stop is drawn out. Now we were settling the future policy of the nation as statesmen and politicians; then we were filled with the enthusiasm of humanity as we dealt with the opium traffic or the importation of Chinese labour; again we enjoy a hearty laugh over some humorous point, which came as a relief to everyone. At another time we were bathed in tears under the holy influence of Mr. Jowett's sermon, or when Gipsy Smith said good-bye. We tramped the streets in a midnight procession of 1,500 strong with bands and torches, to reclaim the lost, and then there was the concluding Passive Resistance meeting, which, although not a part of the Council, was closely allied to it. At that meeting the audience heard with passionate indignation of the wrongs inflicted on the peasants and small farmers whose children are caned for refusing to repeat collects, or made to stand on forms to the derision of their classmates because they do not go to church on saints' days. Every touch was instantly responded to."

Mr Meyer says he was overwhelmed by the love which was shown him, and the trust that was reposed in his guidance during a year which threatens to be one of the most intricate in England's history. "Certainly," he said, 'no man was ever supported in the history of our Free Church life by a more brilliant array of noble men. I do not think that for a hundred years the Free Churches have been more richly dowered with men of commanding intellectual power, glowing enthusiasm, and deep spirituality. Among the ranks of the younger ministry there are not a few who show great promise for the future. While the Church of England is dwindling for the want of capable young men, the Free Churches are being strongly reinforced. While the Established Church is being stifled by priestism on the one hand, and the narrowness of the Evangelical party on the other, a free air is breathed by Nonconformists, and they are linked to the noblest causes in which spirits can thrive."

TO CHARLES WILLIAM ELIOT, LL.D., ON HIS SEVENTIETH BIRTHDAY.

[No one ever had a more beautiful testimonial or expression of appreciation than the following which was signed by President Roosevelt and more than 9000 Harvard graduates.—Editor]

As with undiminished power you pass the age of seventy, we greet you.

Thirty-five years ago you were called to be president of Harvard College. At the age of thirty-five you became the head of an institution whose history was long, whose traditions were firm, and whose leading counsellors were twice your age. With prophetic insight you anticipated the movements of thought and life; your face was toward the coming day. In your imagination the college was already the university.

You have upheld the old studies and uplifted the new. You have given a new definition to a liberal education. The university has become the expression of the highest intellectual forces of the present as well as of the past.

You have held from the first that teacher and student alike grow strong through freedom. Working eagerly with you and for you are men whose beliefs, whether in education or in religion, differ widely from your own, yet who know that in speaking out their beliefs they are not more loyal to themselves than to you. By your faith in a young man's use of intellectual and spiritual freedom you have given new dignity to the life of the college student.

The universities and the colleges throughout the land, though some are slow to accept your principles and adopt your methods, all feel your power and recognize with gratitude your stimulating influence and your leadership.

Through you the American people have begun to see that a university is not a cloister for the recluse, but an expression of all that is best in the nation's thought and character. From Harvard University men go into every part of our national life. To Harvard University come from the common schools, through paths that have been broadened by your work, the youth who have the capacity and the will to profit by her teaching. Your influence is felt in the councils of the teachers and in the education of the youngest child.

As a son of New England you have sustained the traditions of her patriots and scholars. By precept and example you have taught that the first duty of every citizen is to his country. In public life you have been independent and outspoken: in private life you have stood for simplicity. In the great and bewildering conflict of economic and social questions you have with clear head and firm voice spoken for the fundamental principles of democracy and the liberties of the people.

More precious to the sons of Harvard than your services as educator or citizen is your character. Your outward reserve has concealed a heart more tender than you have trusted yourself to reveal. Defeat of your cherished plans has disclosed your patience and magnanimity and your willingness to bide your time.

Fearless, just and wise, of deep and simple faith, serene in affliction, self-restrained in success, unsuspected by any man of self-interest, you command the admiration of all men and the gratitude and loyalty of the sons of Harvard.

The Bystander.

The Origin of Species.

The Bystander listened intently to a discussion in the Monday Club on the general subject of Evolution. It was apparent that the ministers were quite suspicious of the term evolution, which was regarded as destructive of the Bible and Christianity. After the Bystander returned to his study he picked up McConnell's "Evolution of Immortality," and by accident read as follows: "To say that 'Evolution is not proven' is simply trifling with truth; nothing is ever proven or can be in the sense which that objection demands. But it is so generally accepted that the world of thought and knowledge has ceased even to defend it. Why it should be challenged and resisted it is not easy to understand. Possibly, it is because it seems to run counter to a set of beliefs which have been read into the Holy Scriptures. That ancient and marvellous story of Genesis greatly needs to be rescued from its friends."

These are strong, sensible words from one of the scholarly men of the day.

The discussion referred to involved an opinion on the origin of species. Were they specially created or

evolved? The preponderating opinion favored the view of special creation.

What is the meaning of "species"? "A species," says De Candolle, "is a collection of all the individuals which resemble each other more than they resemble anything else, which can, by mutual fecundation, produce fertile individuals, and which reproduce themselves by generation in such a manner that we may, from analogy, suppose them all to have sprung from one single individual." Others make "species" identical with "varieties."

Lamarck endeavored to prove that all animals are descended from other species of animals.

This was followed by the "vestiges of creation," a work which tried to show that "the action of general laws was traced throughout the universe as a system of growth and development," and it was shown that species were produced from each other by unknown laws of development, assisted by environment. Among the opponents of this doctrine was Prof. Agassiz, whose great pupil, Prof. Le Conte was renowned for his acceptance of the evolutionary theory.

It remained for Charles Darwin to come forward and demonstrate the origin of species in terms of theistic evolution.

That he has done so is clear to every living scientist. Prof. Wallace, despite some learned theologians in California, declares: "The idea of special creation, or any altogether exceptional mode of production is absolutely extinct." That was written a dozen years ago. Darwin has worked out his theory by the law of the struggle for existence, the variability of species in a state of nature, variation under domestication, and the influence of environment. It is not possible in this brief statement to answer all objections or state all the facts which a theory of transmutation involves, but the principle of variation, if not the creation of species, through causes other than "special creation," may be adduced by familiar illustrations from biology.

Let us, for the sake of clearness, appeal to Prof. Le Conte. Species constantly change. They are dying and giving birth to new varieties. They multiply. Is this by the direct fiat of God, or through natural causes? He says these changes are due (1) to "the physical environment; (2) increased use or disuse of organs enforced or permitted by change in the environment; (3) 'natural selection,' or 'survival of the fittest,' among divergent varieties of offspring. This is the distinctive Darwinian factor; (4) 'sexual selection.' To these Prof. Romanes has added "physiological selection."

The difference of opinion on the subject of evolution is as to the factors, rather than the fact of evolution.

The proofs of the evolutionary origin of species from variation of organic forms, are numerous and convincing. This field is entered for purposes of familiar illustration.

Domestic animals, ornamental plants and certain fruits testify of natural selection, and cross breeding. The naval orange, the pointer dog, the mule, the dahlia, the fan-tailed pigeon are among the varieties that God did not specifically create. They were, with man's knowledge of God's laws, evolved from previously existing species. This is known as hybridization. In this way the Orientals produce roses, chrysanthemums, peonies and other flowers. It is estimated that 10,000 hybrids have been produced by cross-fertilization. Mr. Burbank of Santa Rosa could throw some light on the law of variation under domestication.

But it is known that other natural causes besides cross-fertilizaton produce species, and that they include the well-known laws of heredity, natural selection, and the survival of the fittest.

Dr. McLean at Seventy.

The Bystander congratulates his old friend, Dr. John Knox McLean, upon his completion of seventy beautiful years. He does so with the conviction that Dr. McLean belongs to that fortunate class of men who are incapable of growing old. A busy life, candidly, bravely and earnestly lived, and which has caught something of the strength of the hills, and the enthusiasm of youth, the delightful sport of the trout stream, and the divine fellowship of the redwoods, may be said to have found the fountain of perpetual youth. He has, doubtless, preserved his life by cultivating the larger friendship and by finding refuge in the inspiration of nature. Dr. McLean has broken his own path through nature to nature's God, and stones and running streams have yielded him not only many sermons but much genuine rest.

Leadership has been the dominant principle in Dr. McLean's ecclesiastical career. Had he been a Catholic he would have been a leader. The shape of his head suggests the red hat. Had he been an Episcopalian he would have been a bishop, and had he gone in politics he would have, at least, made political kings. It is his nature to lead.

California has been justly proud of him as citizen, gentleman and preacher. His has been a life of influence. He has counted in affairs. The man has always been more than the position he has filled. His superior mental balance has evoked trust among his fellows. It is this intellectual symmetry which has enabled him to escape the blunders which most men make.

After all, Dr. McLean will be remembered longest as preacher and pastor. His chief monument will always be the First Congregational church, Oakland. Probably no pastor in the West has exercised such an influence as the people's friend. In personality he stands for a native gentleness which some would call aristocracy, but which always touches the people. He is a democratic gentleman.

Dr. McLean has said some very excellent things. His addresses contain bits of rare old English words and phrases, which suggest old mahogany furniture, solid old bits of a former generation. His best addresses have often been the short descriptive sketches of men, or mountains, or conditions. The Bystander could give a number of examples which reveal the fine poetic temperament.

But seventy years are not many in these times, except when we look at their contents. When we include all the experiences which they embrace—then has he lived longer than Methusalah. We live in deeds, not in years." No man has ever done much in life without the help of a good woman. While we are congratulating Dr. McLean upon his long and successful life, let us not forget some of the causes which have contributed to his success. He has had the advantage of good blood, and some of his McLean fathers sleep in the sacred soil of old Iona, in that far north land associated with the name of Saint Columba.

That he has had the advantage of friends, and opportunities peculiar to this western environment, is quite true, but he has also had the help of a good wife, who during these eventful years has been a real force in his life. Let us not forget Mrs. McLean in our esti-

mate of the influences which have entered into the successful career of Dr. McLean.

Lyman Abbott.

Dr. Abbott made his first San Francisco address before the Congregational Club at Plymouth Church on Monday evening. The occasion drew the largest gathering in the history of the Club. President Brooks presided, and Dr. Adams made a felicitous speech of introduction.

Lyman Abbott, in appearance and vigor, has, apparently kept clear of "the dead line." He still speaks with authority on any subject he selects, and thoughtful men listen with respect whether they agree with him or not. It is this power of commanding respectful attention that has made Lyman Abbott a man of world-wide influence. He is a leader, not because of any gift of eloquence or of expert knowledge, but because he has thought through some subjects, and he carries light into them by clear and lucid statements. The Bystander is free to confess that he would rather hear him talk than any public man of the times, because he means what he says, and is able to say what he means.

The address on Monday evening, however, had one quality—that of being misunderstood. This was due to its entire frankness. The superficial listener might carry away the impression that here was a radical labor leader or a socialist, or even a fanatic in his outlook upon the future. On the other hand Dr. Abbott gave a sound interpretation of industrial democracy and preached precisely the doctrine that President Roosevelt preaches, viz: that while labor and capital may organize, both must be under the control of the people.

One could not help thinking how perfectly Dr. Abbott carries into life—industrial, political and religious life—the spirit and doctrine of Henry Ward Beecher, the keynote of whose ministry was democracy. Lyman Abbott is an American, a genuine exponent of the reign of the people, and it was this thought which he expressed so bravely and truly in his great speech on Monday evening.

Notes and Personals.

The Rev. E. Hoskins has laid down the work at chell, recently made by John S. Sargent. Dr. Mitin the neighborhood of Mills College.

The Rev. H. E. Banham has gone to Southern California for a few weeks and will supply the pulpit at Highlands during the month of April.

The Rev. Dr. Chamberlin and Mrs. Chamberlin of Sacramento were in attendance at the meeting of the Congregational Club on Monday evening.

Last Sunday the Rev. Dr. G. Campbell Morgan spoke to 5,000 persons in Hazard's Pavilion in Los Angeles. It was a great meeting, a fitting climax to the series which has made a profound impression on the people of that city. So large had the attendance become by Wednesday of last week that the meetings were transferred from the churches to the pavilion at that time.

Several hundred people attended a reception given the Rev. Dr. J. K. McLean in the parlors of the First church of Oakland last Thursday evening in honor of his seventieth anniversary. Dr. McLean's life has touched in vital ways very many lives on this coast, and it was a privilege to these hundreds to congratulate him on this occasion and to wish for him many years yet of helpful service among us.

The Rev. W. T. Patchell of San Jose gave a very enjoyable paper on "The Preacher and the Poet," at the Monday meeting of the ministers of San Francisco and vicinity. The aim was to set forth the idea of God as it may be discovered in English poetry of the nineteenth century, and to indicate the use the poet may be to the preacher. Next Monday the paper will be by the Rev. F. H. Maar on "Divine Dispensations."

The Rev. Clarence R. Gale of Plymouth church, Spokane, has resigned, to enter on the superintendency of the Seatttle Church Extension Society. Renewing his subscription, Mr. Gale writes: "I enjoy reading The Pacific and wonder now how I could have been content for even a few months without it." Mr. and Mrs. Gale will be greatly missed in the church at Spokane and in the religious work in that city; but a fine field for usefulness opens up before them in Seattle.

The graduating exercises of Pacific Theological Seminary are set for Tuesday, April 12th, in the First church of Berkeley. The meeting of the alumni will be at 10:30 in the forenoon; at 2:30 in the afternoon there will be an address by the Rev. W. C. Merrill of the class 1884 on "A Bundle of Fallacies," and the presentation of diplomas by President McLean. The alumni dinner will be at 5:30 in the chapel of the Seminary, and at 8 o'clock that evening the closing address in the series by Dr. Lyman Abbott in the Presbyterian church. The graduates are: N. C. Ganse, H. R. Livingston and J. C. Wooten.

The American Board has bought a ship in the East, suitable for its use in its Micronesian work, and is thus saved the delay of building. She is fitted with both steam and sails. It is hoped now that she will be able to sail from Boston about May 1st. All missionaries and supplies for the islands this year will be sent by the new boat. The appeal to the Sunday-schools for $20,000 of her purchase price is being responded to all over the land. California surely will do her part. Envelopes and certificates of stock will be supplied by the district secretary, Rev. H. Melville Tenney, Y. M. C. A. Building, San Francisco, Cal.

The Rev. T. W. Walters and wife of Spokane, Washington, are in the city to attend the wedding of their son this week. Mr. Walters has been one of the earnest and successful Christian workers in Washington for many years. For a long time he was the general missionary for Eastern Washington, and helped to lay the foundations of many of our churches in the great Inland Empire. For several years recently he was pastor of Pilgrim church, Spokane. Last year he took charge, temporarily, of the church at Rosalia, to which work the Rev. John M. Williams of Colville has just been called as his successor. On their trip to San Francisco Mr. and Mrs. Walters had the unpleasantness of being in the Southern Pacific hold-up near Shasta last week.

The most novel feature of the April Century is the opening part of Dr. Weir Mitchell's new record of "The Youth of Washington," told in the form of an autobiography. With it is given a portrait of Dr. Mitchell, recently made by John S. Sargent. Dr. Mitchell's unique experiment is the fruit of years of research, and challenges attention by its combination of the interest of fact with the interest of fiction. Readers

interested in the war in the East will turn, first of all, to "The Great Siberian Railway," a paper written from recent personal investigation by James W. Davidson, lately appointed United States Consul at Antung. Mr. Davidson had unique facilities for his four months' study of the great thoroughfare. He writes chiefly of its operations in time of peace, but its important relationship to the war gives special timeliness to the article.

It is with pleasure that we print this week the tribute to the Rev. E. E. P. Abbott, one of the most beloved of our California ministers. About fourteen months ago Mr. Abbott asked to be released from the work at Chula Vista, but the church and community prevailed upon him to remain. When finally he felt that the time had come when he must lay down the work, it was only with extreme reluctance that the church released him. We quote a paragraph from resolutions adopted by the church on the 27th of March: "The church has found in him a wise and able preacher, a sincere and devout Christian, a man of noble character, of most gentle, loving and lovable disposition, and that these traits have not only endeared him to this church, but to the entire community. His withdrawal from the pastorate seems to us an irreparable loss to the church and community, and we feel we cannot hope to find another pastor who will so ably minister to us. Highly as we esteem our dear Brother Abbott, Mrs. Abbott occupies a place in our affections no less prominent and secure. It would be difficult to tell which we esteem most highly, both are greatly beloved by the entire church and community."

A NOTABLE PASTORATE.

The Rev. Ephraim E. P. Abbott, for six years the successful and beloved pastor of the church at Chula Vista, a suburb near the city of San Diego, has tendered his resignation to take effect in the coming month of May.

There are pastors and pastors and resignations and resignations. These may not always be taken at face value. In this instance the most loyal and enthusiastic appreciations may be indulged in without reserve.

Rev. and Mrs. Abbott are of the finest New England stock. Their education, training and experience are fulfilled in most loyal service for Christ and his Church. The academy, the college and the theological seminary each contributed to his full equipment for the gospel ministry, which he has adorned in pastorates, covering a period of some thirty-six years.

His transference from the East was to Cedar Rapids, Iowa, and thence in 1888 he took charge of the church at Sierra Madre, Cal.

Here for ten years the church and community was favored with an ideal ministry of things pertaining to the spiritual, family, social and community life. Adjacent to the thriving city of Pasadena and sharing with it the influx of visitors and residents from the older East the village of Sierra Madre, nestling under the mountains of that poetic name, offers many charms of location and outlook.

In this church Mr. Abbott very appropriately followed such a minister as the late lamented Lucian H. Frary, and extension of their New England friendship was this succession, and he gave to this church his very best, which was companion in quality and motive with the best of his predecessor. The memory of two such pastorates is surely a blessing to any church and community.

The closing pastorate at Chula Vista has fulfilled with pre-eminent success the difficult problem of meeting the complex needs of an educated community whose only church must prove capable of satisfying the varying needs of most excellent people who have had their training and experience in a half dozen denominations of the evangelical general church.

That Mr. and Mrs. Abbott have perfectly achieved this unique result is a testimony to the divine pattern of the ministry he has exemplified and which is partly expressed in these words: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. Hold the pattern of sound (healthful) words which thou has heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit that dwelleth in us." Is it not a primary right of the gospel that it shall be proclaimed and held in its own spirit? With this privilege and responsibility Mr. Abbott is ever in truest accord and it therefore need not be wondered that the "Resolutions" adopted by the Chula Vista church are expresed in a like-minded harmony.

The richly stored shelves of the comprehensive library which has been gathered and worked during nearly four decades of faithful work explain in part why the sermons are never threadbare nor commonplace.

Truest sympathy with young life has made Mr. Abbott a pastor of the Endeavorers as well as those of older years. The same touch of love endears him to the children and youth of the Sunday-school. This standpoint with Christ gives outreach to the home and foreign missionary enterprises which the church must ever guard and sustain.

In the relations of Christian fellowship Mr. Abbott is an inspiration to his brethren. Local and State Associations are enriched by his presence and participation. His occasional articles for the religious press are eagerly read. As his labors may slacken for a little while a well earned rest will be enjoyed by Mr. and Mrs. Abbott in their beautiful home in National City.

J. L. M.

"HE THAT WILL."

T. F. D.

Here is a man who became rich in a night. Yesterday he was a social "nobody;" today he is the peer, financially, of the wealthiest of "the Smart Set." Yet, socially, he is a "nobody" still. For "the Smart Set" ignore him. He is not on the list of the "Four Hundred."

If this man wishes to achieve social distinction he must secure the help of a "society steerer," who, being herself (for perchance it may be a woman) a member of the Exclusive Set, will, for a money consideration, undertake to secure for him an introduction to society.

How different is the law regulating admission to the Kingdom of heaven! The society of the redeemed is indeed select, (they are called "the elect" in the New Testament), but not exclusive. If the saints were as rigorous in their social code as are the members of the "Four Hundred" how different would have been the course of history during these Christian centuries!

The difficulty that blocks the way to the Kingdom of heaven is not the disinclination of those who are in-

side to admit a new-comer. Grace is a mighty leveler. The saints are anxious to see others knocking for admission at the strait gate. They know that their own title to a place there rests upon the good pleasure of the King, whose love compelled them to come in. They have become the King's solicitors; they stand in the highways; they cry to all alike, to old and young, to high and low, to rich and poor; they point to God's open door; they invite, intreat, implore, persuade; they have no greater joy than to behold sinners flocking to the sinners' Friend for life and healing.

So there is a "friend at Court" after all. There is indeed. None can enter without his help. His influence is unlimited. To be seen in his company is to be counted worthy of the friendship of saints and angels. And he is so accessible that he can be seen at any hour or the day or night; nor does he demand letters of recommendation, certificates of past good character, or any such thing. He knows what is in man. He asks only that the man be single-minded, and that he be minded to forsake his sins. The blackness of the old record, the deficit and disfigurement, he himself will take care of; he has power to blot out transgression. Present infirmity he can heal; he tones the conscience and renews the will; he imparts "the expulsive power of a new affection;"

"He breaks the power of cancelled sin,
"And sets the prisoner free."

And since this friend and advocate asks no fee, but rather pays the whole cost of securing recognition in the Kingdom of heaven, is there one among us too poor to avail himself of his proffered services? "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely."

Book Reviews.

"The Twentieth Century New Testament." This translation into modern English was at first published in three volumes. This one volume edition will be more convenient and will in all probability find more readers than the other edition. As the separate volumes were issued from time to time during the last few years they received wide commendation. One eminent Christian scholar says of this version: "Here is a version which is text, translation and commentary all in one." It will not, of course, displace the American edition of the Revised Version, but whoever has it will turn to it from time to time with much satisfaction and profit. [F. H. Revell Co., Chicago; $1 net.]

"Pomiuk: A Waif of Labrador." By W. B. Forbush. In 1893 Pomiuk was one of a party of Eskimo people on exhibition at the World's Fair in Chicago. He was the liveliest and merriest of the Eskimo children and many people were much attracted to him. While here, owing to the carelessness or roughness of Kupah, the Eskimo who had him in charge, he suffered a severe injury of the hip. One who became interested in the boy while he was here followed him by letter to his far-off home in Labrador, interested missionaries in that north land in the little fellow and proved finally a real angel of mercy to the boy in his suffering. This book shows the transformations thus wrought in his life ,the affection manifested by him for those who ministered unto him, and gives also not a little interesting information as to life in that great frozen region. Pomiuk died in 1897, but his life did not go out in darkness. Thousands of people mourned for him, having been strangely drawn to him through what was given concerning him from time to time in the Children's Corner of The Congregationalist. We are glad this little book of 156 pages has been written. It is a record of good deeds, the memory of which ought to be perpetuated. [The Pilgrim Press, Boston; 75 cents.]

"A Memorial of Horace Tracy Pitkin." By Robert E. Speer. Mr. Pitkin was one of the martyr missionaries during the Boxer uprising in China. He was one of God's noblemen, and the reading of this memorial will be an inspiration to noble endeavor. His last message to his wife, who was in this country at the time of his martyrdom, was that she should tell their little boy that it was his father's last wish that he should go as a missionary to China when he had reached the age of twenty-five. When Mr. and Mrs. Pitkin went to China in 1896 he had an income of about $3,000 a year. In a letter to the American Board just before his appointment he stated his desire to support himself, but suggested some church assume his support so as to have a connecting link on the field and thus greater interest, while he be allowed to give to the Board an equal amount for its general work. His suggestions were adopted and Pilgrim church, Cleveland, entered into such relation with himself and wife as missionaries. This generosity on his part shows the spirit of the man throughout. This Memorial goes back to his boyhood, leads on down through his school and college and seminary years, and is such in general as to appeal to the best that is in young men and women. It is well worthy a place in missionary libraries. [F. H. Revell Co., Chicago; $1 net.]

"Two Heroes of Cathay." By Luella Miner. Many of our readers will remember the two Chinese students who came to this country in September, 1901, with the intent of entering Oberlin College, and their sorrowful experience here at the hands of custom officials. It was only after experiences which put to shame every true lover of humanity among us that after a delay of nearly a year and a half they landed safely at Oberlin. They are there now, but under our laws cannot be permitted to do anything to pay for their education. A strange situation in view of the remark made by Prince Chen when he visited the United States not long ago: "The hope of my country is the education of her young men in your country." Strange also in the light of the fact that the United States very greatly desires influence in China. This book is autobiographical. The students tell their own life stories, and the whole is edited by Miss Miner, who gives a chapter concerning their untoward experiences here. The more such young men we can bring here and educate, the better for us and for China. These two young men, Fay Chi Ho and Kung Hsiang Hsi, will, if they live, serve their day and generation in an highly influential way. One cannot read the story of their lives, as it is told here in their modest manner, without the profound conviction that more beautiful traits of character are not to be found anywhere and that China is sure to have a grand part in the world's future. It is not surprising that the missionaries love these people and give their lives for their uplifting. It pays. All who buy this book will have the pleasure of contributing to the expenses of the college training of

these two young men, for the author's royalty is to be devoted to that expense. God's hand is plainly manifest in these two young lives, and even the wrath of man praises and serves him. [F. H. Revell Co., Chicago; $1 net.]

Woman's Board of Missions for the Pacific.

Southern Branch.

The Southern Branch Annual Meeting will be held in First church, Los Angeles, Thursday, April 14.

One-third fare returning will be granted by the railroads, if fifty certificates can be signed by the Secretary of the meeting.

Let each Auxiliary be represented by delegates, report and money gift. We are to have the privilege of hearing from Mrs. Dorward and her work in South Africa through her neighbor, Miss Laura Mellen of the Zulu Mission.

Dr. Day gives greetings, and Rev. W. H. Day brings us in the devotional season "Impressions of Dr. Campbell Morgan's Message." Morning session, with review of the departments of the Branch work, opens at 10:30; afternoon session, with a most interesting review of our Missions and Missionaries, by a number of speakers, opens at 1:45. The evening service at 7:30 includes a young people's rally, orchestral music by the First Church orchestra and addresses.

Miss Cunningham, of Los Angeles, will speak on "The Place of Mission Work in the World's History."

Experiences Among the Missionaries in Japan.

(Mrs. Renwick of Claremont, California, visited Miss Denton of Japan, recently. The following extracts from a letter from her will be read with interest by all the friends of our missions and missionaries in Japan.)

From the first I realized that Miss Denton's attentions were not personal, for I had never seen her before, but were given because in her mind, I represented California in general, the Woman's Board and Claremont in particular.

I had telegraphed the hour of our arrival, and Miss Learned with jinrikshas and baggage coolies was at the station to meet us, and when we arrived at the Girls' School Miss Denton's smile and hearty hand grasp left no doubt of the sincerity of her welcome. We were ushered into the sitting room and presented to two of the professors, one of whom invited us to a reception to be given in our honor by the Board of Trustees and professors of the Doshisha on the following Monday evening.

I replied, accepting the invitation as interpreted, and expressing appreciation of the honor conferred upon us in the name of the missionary societies connected with the Board of the Pacific.

We were invited to take dinner with Dr. and Mrs. Learned, after which there was a reception of welcome to which all the missionaries of the compound were invited, as well as those connected with the Presbyterian church. * * * * The following day was the Sabbath, the forenoon of which was spent in visiting several places where services were held in Japanese, and the afternoon in attendance upon the English speaking service, where we listened to a very excellent sermon from Mr Olds in which he presented some of the discouraging features of mission work, but its certain ultimate triumph. Before Monday evening came I told Miss Denton I knew nothing of Japanese formal etiquette and feared I would make blunders.

She comforted me by saying that the Japanese were almost clairvoyant in their perceptions, and they would read my heart and desires and would not expect what I could not give. The acting president of Doshisha opened the formal part of the exercises, greeting all present and welcoming Mr. Warner, a graduate of Yale, who had taught in the English department one year and had been to Yale for a year's study and his Master's degree, and had now returned to be a regular professor.

And then, last of all, Dr. Davis, the Senior Missionary, gave in English the address of welcome to me. It was most interesting, being a short history of Doshisha Girls' School, presenting in a forcible light toward the close their indebtedness to the Board of the Pacific in their assuming the payment of Miss Denton's salary and thanking me as one connected with that Board for all the good that had come to them from California.

Then followed a social hour, in which there was music from some Japanese instruments played by the pupils from our institution for the blind. The wives of nearly all the Japanese gentlemen were present, also Mrs. Neesima, the widow of the honored founder of the Doshisha. Professor Otsuka, the acting president, who speaks English perfectly, went with us over the Royal Palaces as our interpreter, and we became quite well acquainted. After we had finished the Palaces he asked me if I would speak to the Doshisha students at chapel next morning. Dear me, I thought, it is a very serious thing to be connected with the Board of the Pacific! When in the chapel, I looked into the faces of nearly 600 Japanese young men students. One thing I noticed—many bent forward and listened just as intently when I spoke as when the professor interpreted. They had an exercise in English if they caught nothing more.

Concerning Miss Denton herself and her work in this school, I cannot speak with sufficient praise. She is devoted, is most unselfish, is overworked—bears the burdens of every one and has wonderful executive ability.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

Only those who faced the storm of March 17th to attend the quarterly meeting of the W. H. M. U. in Oak Chapel, Oakland, appreciate how much of present pleasure, with inspiration and helpful suggestion for future work those missed who were not there. All in attendance felt well paid for the effort, not excepting, we trust, the kind hostesses, whom it was good to see in the audience throughout the entire day and for the benefit of other small churches who might like to have the Union come to them now and then with one of its attractive programs, the ladies of Oak chapel will surely not object to passing around their method of making comparatively easy work of serving the mid-day lunch. Instead of setting tables, the dainty lunch of sandwiches, olives, cake and fruit, each wrapped separately in oiled paper, was, with paper napkins, packed in large envelope boxes, enough for two persons in each. Salad and hot coffee added at noon were all that required dishes for serving, and the guests were delighted with this unique feature of the day. In spite of the storm about forty were in attendance at each session.

Following the usual opening exercises, with which Mrs. Perkins always gives spiritual tone to the day,

the reports ended in appeals. That of the work with young people, for picture cards, with or without scripture texts, for Miss Wilson to take with her as she returns to her missionary work in Micronesia. Let a generous supply be sent promptly in care of Miss M. W. Piper, 1275 Sixth ave., East Oakland. From the treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland, the request was that all money designed for the work of the California Home Missionary Society be sent in at once, as the fiscal year of that society closes on March 31st. To this Mrs. Perkins added the plea that all the auxiliaries make constant study of the various fields of work in order that money received may be forwarded promptly to the treasurer of the Union with instruction as to how it shall be used. In this day when the need is so much greater than the supply, the Lord's stewards cannot afford to let his money lie idle for even one unnecessary day.

In the same connection and to the same end, attention was called to the steadily increasing interest and value of the various missionary magazines; of interest apart from that suggested by the term missionary, as may be proved by any who will secure sample copies and give them careful reading.

The Cradle Roll superintendent reported the first one of her little band to be removed to the heavenly home. The Lord gave it to bless an earthly home for nearly a year, and now has received it back into his own keeping. From what pain and sorrow and sin who can tell? Sorrow fills its parents hearts, but not the sorrow for a child gone wrong, the heaviest burden that ever our Lord had to bear.

With the rain pattering on the roof, the inside of the little chapel seemed specially cosey with its warm fire, abundant but delicate decoration of acacia blossoms and a large American flag, which, after having seen service in time of war, was now to serve also in making an appropriate setting for the pithy and pointed article by Mrs. C. B. Rice of Berkeley, on "Our Country." It should be given entire to even suggest its full value, for its undertone of Christian earnestness was never lost while the ear was charmed with its bright humor. After referring to the "manifold blessings" of our country, which "the man without a country" failed to realize or appreciate until they were lost to him forever; and to the peculiar beauty of its situation and of its flag,—"bounded on the north by the Aurora Borealis, on the south by the Southern Cross, and by the rising and setting sun on the east and west, the emblem of our flag will outlast all others, for the lily and the shamrock wither and fade, but the stars go on forever."

Mrs. Rice then said in part: "Columbus and the Pilgrim Fathers took this country for Christ, and it should be our desire to hold it for him." With thousands coming to us from every nation under the sun, it "becomes a question of not so much importance whether a man was born in America as if America is born in him; and of still more importance if Christ is born in him. Unless it be so, our patriotism will be in danger of becoming pat-riot-ism."

Concerning the work for the "unbleached American," "our brother in black," "not colored, but born so," she spoke of some length because of its magnitude, touching more briefly though not with less interest, that at the farthest outposts, Alaska with its 75,000 white population, and the islands of the sea; suggesting of the former:

"If white be all the colors combined,
And black their absence be,
Are not the whites the colored folks,
And the blacks from color free?"

and adding: "To all this great work we should not give in a niggardly way, but should be color blind." In this fertile land of ours are great resources for wealth, but "we shall never have interest in missions until we have principle invested, and in the end the most satisfactory possession will be a share in the triumphs of his kingdom."

Following an experiment which proved very successful a year ago, the balance of the program was given over to the ladies of the Third church, San Francisco, two of whom, Mrs. L. M. Slayter and Mrs. De Laney, prepared a very comprehensive review of Dr. Clark's book entitled "Leavening the Nation." Where as the Spanish and French who first attempted the evangelization of this continent, made a failure of it, the Puritans—pro-testants—took up the work, without a mile of railroad at the outset, and with the discouragement of finding Sunday given over to hunting and fishing; but little by little, as the working of leaven in the meal, the good results have become apparent. Moving westward Dr. Jeremiah Porter preached in a little shop, where now has grown up the city of Chicago. Then to the northwest and southwest and again westward; one day a man riding past a little church peeked curiously through a window and saw Reuben Gaylord alone in the building praying for an audience; on that spot now stands the First Congregational church of Omaha.

So on to this coast and to California, where the question was raised, "Is it worth the effort?" But some one was brave enough to try it. Has it been worth while?

The book is replete with interest for young and old and recommended to all for every line of study, whether of travel, adventure, romance, sociology, or missionary or religious subjects, and of whatever denomination. Each state and denominational work is carefully considered by itself and many lines of effort traced from small beginnings; as, for instance, that of the "New Hampshire Band," alias "The Female Cent Society," giving one cent a week, from which small seed a large and spreading plant has grown. This work our Woman's Union has a share in, and at the close of the meeting on Thursday last, one lady was heard saying: "I wish our church might be an auxiliary."

A cordial invitation was received from the Haywards church for the June meeting. Let us hope that it will not rain, and that many friends will attend.

Mrs. L. E. Agard.

The Sunday-School.

BY REV. W. H. SCUDDER.

Jesus Transfigured. Mk. 9: 2-13.

Lesson 3. April 17, 1904.

Many of the details of this remarkable event are wanting in St. Mark's account, which is followed closely by St. Matthew, so that the student should take the record of St. Luke as the basis of his work. It is not our province to study the narrative critically, but it will repay such study richly. Although there is some question about the locality, the majority now favor a spur of Mt. Hermon, which could be reached in less than six days from Cesarea Philippi, where the events of the last lesson occurred. If we keep in mind the object of Christ's recent question to the disciples, and

Peter's answer, we shall better understand this, for, so far as the disciples were concerned, both partook of the nature of a revelation. Following the narrative we see.

1. A result of prayer.

According to St. Luke the purpose in ascending the mountain was to pray. (9:28). The three chosen disciples needed instruction in this important exercise of spiritual life, and this Sabbath evening, with all of its associations was a most appropriate time to approach close to the Father in heaven. So our Lord may have prayed with them opening up things in the spiritual realm of which they new bnt little, and when they wearied he continued, the prayer becoming personal, and intense. Who knows the hidden powers of ones spirit; Glimpses of it are seen in the force of will at times exhibited, on the vehemence of affection as it occasionally breaks bounds, accomplishing the almost impossible. One of the greatest revelations in store for us, is the latent power of our spirits, when apart from our fleshy forms they shall be able to put forth what is in them to advantage. But here is a still more marked fact in regard to them. The word transfigured is the same used in Rom. xii:2 and I Cor. iii:18, in both passages the active sense being better indicated by the word 'transformed.' Luke distinctly states that 'while in the act of praying' the transfiguration, or the 'transforming' was accomplished, thus conveying the sense that it was a result of the act. In that process of intense soul exercise, its powers became enhanced. We have before spoken of Christ's spiritual power manifesting itself in the healing of disease, or the conquest of nature's forces. Here is the supreme exhibition of it, prior to the resurrection, when the spirit seemed to permeate the flesh, and fill the entire person with such glory that even the garments were affected. It was that 'form of God' which he 'thought it not a thing to be grasped after' assuming its strength and already proving that it could not be holden of the body. What wonder that the Apostle John wrote, 'we beheld his glory, glory as of the Only Begotten of the Father,' or that Peter recalled this supremacy of the spirit of Jesus, declares that he was an eye witness 'of his majesty.' But it leads to the thought connected with our poor humanity,and the spirit with which it is possessed. The influence of these bodies on our spirits is too familiar to dwell upon now, we have all known, yes, felt, the baneful power until ready to exclaim with Paul 'O wretched man that I am, who shall deliver me from this body of death,' and here is the answer. There is a 'transforming power of prayer.' Whether we choose to say that there is such a connection with God that our spirits grow strong, and their feeble faculties develop power, or that his Spirit coming at such times in close union with ours, brings out their powers as the warm sunlight draws out the power of the plant till every twig is full to bursting with unfolding fragrance and beauty, certain it is that a transformation takes place. Doubt gives placeto certainty, faith rises to sight, petition becomes converse, and real communion with God becomes a conscious act. No soul could remain the same under such a process. The selfishness, the vanity, the sinful disposition gives place. Spiritual strength supplants weakness. Soul growth takes place as indicated in I Cor. iii: 18. It is a great thing to have answer to prayer, for that indicates a right and close approach to God, but it is, if anything, even a greater thing to feel this transforming power in our spirits, since it indicates an approach to that condition in which the Masters words become a great verity. 'Ye shall ask what ye will, and it shall be done unto you (John xv: 7.)

2. The reality of the spiritual world.

There can be no possible doubt that this scene was a reality, Peter refers to it in his epistle as a firm basis for his faith in Jesus, from the testimony of the voice which they all heard. Thus established, there is great interest attaching to the heavenly visitors who appeared to converse with Jesus. These two great worthies, met death in a peculiar manner. Moses went up on Pisgah and was taken from thence, no one knew how. Most commentators agree that it was some kind of a translation. Elijah was carried up in a chariot of fire. Representing the law and the prophets, it was peculiarly fitting that these should now appear to converse with Jesus, the fulfillment of law and prophet in the great event of his death. Many as are the lessons this conversation of the three brings to us, one of the most comforting, and important also, concerns the reality of the other world. These visitors were evidently acquainted with each other, which sheds light on that oft-asked question, "Shall we know each other in heaven?" Our bodies are the media through which we know and converse with one another here, and it is a deep concern of many how such interchange of knowledge is possible apart from them. But there is to be a spiritual body with which our spirits are to be clothed, and these will be a better means of our associating together in thought. Anothlesson concerns the perpetuity of the spirit. Through these centuries the spirits of these men had shared the glories of the other world, but they had not diminished aught of their vigor, their fidelity as God's servants, or their interest in the great events of earth. Still again, great as these men were, they acknowledged Jesus as their superior. No advice, no laying of plan as might be to a mortal, but a conversation about these things which he should accomplish in Jerusalem. They knew him to be what the "Voice" declared him a little later. The fellowship of heaven will not only be with each other, but with God through Christ, who will be the center of all the worship and service of the heavenly host. Let none doubt the reality of these spiritual verities. It has been said that with the disappearance of preaching on a place of punishment, that there has been a corresponding loss in the presentation of the life everlasting with its delights and blessedness, and in consequence a lessening of interest in salvation, and of certainty about the hereafter. In this great scene Jesus flashes the realities before us, and God bids us receive "His Son" for the assurance of entering upon them.

3. A suffering Messiah.

That which Jesus had announced to his disciples in the conversation at Ceserea-Philippi, is here taught them in a very telling manner. They had consciously come to recognize him as the Messiah, "the Son of the living God," but they must learn to know that the way to his victory was through suffering. This proved a harder lesson than the first. It was the one point they continually put away from themselves, could not believe. It is one of the things that even yet is a stumbling block to many, for it still appears unnecessary that the Son of God should give his life a ransom for many. But this is the Divine way, and we cannot get away from that Voice which gave declaration concerning the Person of him who was transfigured, and also of the "Exodus," the "going forth" which he should accomplish at Jerusalem.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Topic: How Christ Transforms Lives? Rom. xii: 1-2. Phil. iii: 20-21.

Transform is a word well suited to the uses of the Christian. It expresses the essential difference between one who is Christ's and one who is not. The original word is the one we anglicize into metamorphosis and it suggests the idea of complete change of character. The christian is another man. The Roman Christians were urged by Paul to be transformed. "And be not conformed to this world but be ye transformed." Actually the child of God is both transformed and being transformed, to "prove what is that good and acceptable and perfect will of God.

From the Divine side this transformation is mediated by Jesus Christ. Through partaking of the life of the vine the branches grow into vine-likeness, by means of the head the members of the mystical body are one in him. United to him by a living faith he transforms us by his word and power through the spirit.

From the human side this is accomplished by our submission to his spirit and our loyalty to his will.

It is certain that we can never be transformed by our unaided efforts. We do not wish to be until the desire is implanted, we do not try to be until we wish to be, but if we did desire and struggled never so hard we could not overcome the downward pull of sin. Unless Christ had said "My Grace is sufficient for you and my strength made perfect in weakness" no character ever could be transformed into his likeness. So Christ never transforms lives by leaving them to themselves. Nature gives us hints of this great truth. No lily is transformed from its course bulb condition without the rain and sunshine from the skies. No doubt there is an energy in the germ hidden deep within the starchy pulp, yet that energy is always latent until it is awakened by forces without. When these are active transformation begins, develops and consummates in the lily flower. It is the same with lily character in the christian.

Still there is the human side of transformation and this is given us in Romans. In order to live this changed and Christlike life, in order that Christ may transform us there is something for us to do. We must make Christ's work possible by removing hindrances to it. We are bidden by the Apostle—nay he beseeches us, to present our bodies as living sacrifices, and not to be conformed to this world. Christ cannot work a transformation in us unless we are submissive to his will and strive to avoid the worldly spirit. Although born again and children of grace still we can hinder grace by sin, by cherishing unholy desires, by living an unconsecrated life. In order to be transformed we must dedicate ourselves to God, lead sacrificial lives, keep ourselves in the love of God. Christ transforms us but we must prepare the way.

Christ transforms us by his Spirit. The spirit first regenerates and then transfigures. The spirit transfigures by working in us holy desires. Under the uplifting energy of this powerful Agent the things unworthy we once loved we now hate, the ideals we once clung to are changed into higher ones. The plans and purposes which seemed to us most worth while now seem least so and others pre-empt the field of vision and achievement. New aims, new affections, new motives capture us and we are being transformed. The Spirit transforms by keeping constantly before us the image of Christ. "We beholding as in a glass the glory of the Lord are changed into his image, from glory to glory even as by the Spirit of the Lord." Christ is lifted up on the cross in the wilderness, amongst Publicans and sinners, in the temple, in the garden, before Pilate, and during the forty days crowned with the ascension mount. During the process of transformation we never lose sight of the uplifted Christ.

The Spirit also transforms us through experience, in which we undergo "the refining fire and fuller's soap." Spurgeon used to say that the best thing in God's workshop for him were the hammer and saw and the file." Thus God's sons are chastened into saints and his daughters polished "after the similtude of a palace." The finish is placed on art pottery in the fire. Before the fire comes the kneading and the shaping on the wheel, and the result—vessels of honor fit for the master's use. All these elements enter into the experience of being transformed. Without them no choice characters can ever be. The Spirit transforms us through communion with the word and with prayer. The value of the word in character formation is priceless. Its neglect in modern education in so many states is full of the gravest dangers. The decline in family worship and the consequent daily contact with the most saving literature in the world removes this beneficent force even from Christian homes. If some ardent Christian Endeavorer would lead a movement for the re-instating of family worship, he would be the champion of a formation which would enrich the world. Prayer is a wonderful transforming force. Prayer gives the heart glow and transfigures the face. Prayer indures a light within capable of changing any fisherman's hut into a palace of silver. Thus Christ transfigures through his spirit. It is ours to let him do it. Remove the hindrances, "cast up the highways, gather out the stones." The way of sanctification is the way of the cross. The way of likeness to Christ is "Jesus' way." There is no other. He died to make it possible He lives to make it a fact.

Church News.

California.

Kenwood.—Three persons united with the church Sunday by letter. Six children were baptized.

Oakland, Plymouth Avenue.—Three persons were received to membership last Sunday, two on confession of faith.

San Francisco, Richmond.—The attendance at the church services last Sunday was one hundred and fifty more than it was at the same time last year.

Oakland, Pilgrim.—At the five o'clock communion service Sunday, five persons were welcomed into the fellowship of the church, four on confession of faith.

Berkeley, North.—The Easter offerings in cash and pledges amounted to thirteen hundred dollars for an enlargement of the church building. The sum of three thousand dollars will be needed to carry out the proposed improvements.

Cloverdale.—Easter was a beautiful day; the weather was charming; special services morning and evening. Congregations were large. The Lord's Supper was

observed in the morning and five were received into church fellowship by letter.

San Francisco, Third.—Ten children were baptized on Easter Sunday and seventeen persons admitted—15 on confession. The Sunday-school made an offering to home missions. In the evening the pastor preached on "The Place of the Sepulcher in Public Opinion."

San Francisco, Sunset.—This church is steadily increasing in spirit and interest, being manifest by the attendance at Sunday-school and church services. The Christian Endeavor Society recently held a social, proceeds being given to the Home Missionary Society.

San Francisco, Plymouth.—There were twenty-one accessions to the membership of this church last Sunday, eighteen on confession of faith. There was an Easter offering of eight hundred and twenty-five dollars. More courage and devotion are manifest in this church than at any time for many years.

Sacramento.—A Good Friday service was held in the Sacramento church Friday evening of last week, at which time the Lord's Supper was celebrated. The number of communicants exceed those of former communions for some time. Seven persons united with the church at that time. three of them on confession of faith. The average age of those uniting by confession was nearly sixty.

Oakland, Fourth.—This church held communion service on Thursday of holy week. Four adults were consecrated in baptism and admitted to church membership on confession of faith. The Fourth church and Plymouth Avenue church held most profitable under services during holy week. Rev. Mr. Maar is much encouraged. The Sunday-school has broken all previous records. The social life of the church is awakening.

Pasadena.—Both services last Sunday were appropriate to the Easter season, the evening sermon being the simple Easter story told in Dr. Meredith's own inimitable manner which those who hear can never forget. An Easter offering was made at the request of the Building Committee in order to secure sufficient additional subscriptions to warrant them in letting the contract for the new church. Three hundred ten-dollar shares were asked for. The response was prompt and generous, nearly $200 more than the sum named being raised within a short time.

Campbell.—We are trying to keep interested in missions all along the line. The pastor's class of High School girls pays rent for a Sunday-school room for the mission work of Mr. Geo. Marsh at Philapopalis, Bulgaria. The young married ladies support a Bible woman in India besides doing other missionary work. The Sunday-school sends their birthday offerings to the medical work at Harpoot, Turkey, and recently made a generous offering for the New Morning Star. The Ladies' Missionary Society is wide awake and ready for any forward step for both the home and foreign work. The church is not a large one, but we are learning the joy of giving.

Redlands.—The evening of Good Friday, April 1st, brought to a close a valuable series of Lenten talks by the pastor, Dr. J. H. Williams, on the fundamental topics of "Personal Religion." Young and old have been in attendance, and many have expressed value received. Saturday afternoon before Easter Sunday, the more than half a hundred little ones of the Primary Department of the Sunday-school of this church had a most happy and impressive afternoon in the church parlors. They opened with some pretty kindergarten exercises; then followed two sweet Easter stories, Easter songs, an egg hunt, and marching out of doors, the interesting planting about the church grounds of lilies and roses and pepper trees, each little hand helping shovel in the earth. They then marched to the church dining-room where dainty refreshments were served them and their parents by the happy teachers.

Lodi.—The church was beautifully decorated for Easter and appropriate services held. The pastor, Rev. G H. DeKay, preached in the morning to a large congregation on "The Continuity of Life," from John xi: 25-26. The Sunday-school gave an Easter concert in the evening, at which time the house was full. The offering for the new missionary ship reached over $7.50. The love of the people for the pastor and his wife has been deepened by the spirit, in which they have borne the loss of their little son, and found beautiful expression on Easter morning. When they returned from service they found the table beautifully decorated, and spread with a bountiful dinner. A letter of loving sympathy from the church enclosed a gift of money with which to suitably mark the grave of the boy, who was a general favorite with all. Sacramento Valley Association will meet with the church at Lodi, May 3d and 4th. This church's recent collection for Home Missions was $30, and that of Lockeford $20. The Sunday-school is growing and the church is gaining along all lines. One member was received Easter morning by letter, and a little child baptized.

The Boston "Watchman" says: "If Japan is victorious, the war will mean a free field for Christian missions in Korea, and probably also in Manchuria. Whatever the result, it is probable that the nations of Europe and the United States will not allow the opportunity to secure the freedom of commerce in Manchuria which Russia has promised, but shown no disposition to allow, to pass unimproved. We confess to a hope that somehow out of the present troubles may come an ending that will curb the persecuting and intolerant spirit of Russia and open its vast territory and multitudinous peoples to the free progress of the pure gospel of Jesus Christ." To all of which we say, in good, old-fashioned Methodist language, Amen!

"The Philippine Christian Advocate" says concerning the establishement and maintenance of the American rule in the Philippines: "There are many grounds for criticism. But on this question of Judiciary there is naught but unanimity of praise. The Filipinos speak of it as the one great blessing of the American supremancy. There are beginning to know that justice is to be had and that for even the poorest and humblest. More than any other single institution the courts have won admiration and esteem. And well do they deserve both. The amount of work accomplished by our excellent company of judges is little short of marvelous. Perhaps no other bench has ever been confronted with so many perplexing questions nor with such difficulties, yet order is steadily and swiftly appearing out of chaos and the evil doer is learning that judgment is sure while the innocent is ceasing to fear oppression."

Our Boys and Girls

How Nancy Did Her Part.

Another turn had come for the entertainment of the club. "Nancy Fish, if you don't have us I shall vote that you be turned out of the club," and Nellie hurried off as the bell rang for school, leaving her friend to follow or get a mark for tardiness, for the clock was striking nine.

Poor Nancy! When, one year ago, the senior class in Miss Blank's school decided to form a Social Club, to meet at each other's houses once a month, it was considered a grand thing. And as there were just twelve in the class, it would take one year to meet around. Jolly fun! Eleven months had passed, eleven meetings had been held, and now was to come the twelfth and Nancy's turn.

She could not study; the thought haunted her. Mabel had started the meetings, and the remembrance of Mabel's beautiful mansion, servants in livery and all else in style, made Nancy turn to her arithmetic, resolved to banish all thoughts of the party. For a time things went smoothly, and then, as Ellen Jones stood to recite, her gentle voice so forcibly reminded Nancy of the merry games at her pleasant home that again her thoughts went wandering, and almost the tears came as she saw before her the little tumble-down farmhouse where she dwelt.

At recess the girls crowded around as usual and "You know, Nan, April is the last!" "You remember, Nancy, we've all let you wait!" "Twelve meetings, and you are the last one, Nancy Fish!" were comments little calculated to reassure her. "Don't back out, Nancy, dear!" was heard in Ellen's sweet tones. "We all know we will have a good time."

"Back out! I'm not going to back out!" and Nancy gave her head a defiant toss as all returned to their books until the noon hour brought again their freedom.

Two by two the girls wended their way homeward; only Nancy walked alone, and a sorrowful face looked in as she opened the door of the little brown house under the hill.

The noonday meal was spread, and all were seated at the table, waiting for sister—Mr. Fish, a good, whole-souled country farmer; his wife, a true, helpmate, seated opposite, whose pleasant smile shed joy on all upon whom she bestowed it; blue-eyed Carrie, black-eyed Sue and Baby Nell. With all these smiling faces Nancy found it impossible to look sober long, and soon she and Carrie were making merry over the doings of darling Nell.

"Mother! mother! I've just got an idea, if you are willing. Please, please, mother, say yes, if father don't care, and I know he will not!" and springing from the table, Nancy ran to her mother's side.

"Take your arms from my neck, Nancy, and tell me what I am to please. What is this all about?"

"Why, mother, you know I belong to the Social Club, and it is my turn to have the club in April. May I have it Easter Monday, mother, and may I have an egg supper? I know it will not cost much, and it will be so different that it will not seem as if I did not have all the nice things the other girls have."

Of course Mrs. Fish agreed, for who could resist such a patient pleader?

Invitations were sent to the members of Blankville Social Club to meet at the residence of Miss Nancy Fish on Easter Monday—the queerest invitations, made of white pasteboard and cut in the shape of an egg. The girls were wild with excitement, almost in a hurry for Lent to be over and the day to arrive.

At last the day arrived. Promptly at six came the faithful eleven, and supper was served at once. Beside each plate reposed an egg, upon the shell of which, the contents having been removed, was printed the menu; and through the center a little blue ribbon had been passed, so that it could be kept as a souvenir if desired.

Two of the queerest little maids appeared in response to a sound precisely like the crowing of a rooster, two little chickens' heads peeped round the corner, and it was quite a time before the merry jest and laughter was suppressed and Carrie and Sue could serve the guests. First egg sandwiches, then omelette, eggs poached, boiled, stuffed and egg balls followed in turn, while the merry peep, peep, of the young chicks who passed them kept all in the best of humor. A cream in egg shape for each, followed by a cup of coffee served in the delicate egg-shaped cups brought by Nancy's sailor uncle from "'way over the sea," finished a feast of which Nancy was not ashamed.

Seldom had the old farmhouse resounded with laughter as on that Easter Monday evening, and when, as the old family clock solemnly struck eleven, the guests parted with a "Good night, Nan! I think this has been the best meeting of them all," Nancy resolved never again to think because she was not as rich as her schoolmates she could not be as happy.—Youth's Companion.

Meaning of Spiritual.

What do we mean by the word spiritual? It has been made to answer many descriptions, some of which are not genuine. To be a spiritual man does not mean unnaturalness, but the development in us of those powers lodged in the soul by its Creator. If the individual be properly trained in a religious atmosphere, and obedience is rendered to the "light which lighteneth every man that cometh unto the world," we may reasonably expect such blossom to ripen into the fruit of Christian experience. This does not eliminate the inward working of the Spirit, nor exclude human effort in the impartation of Divine truth, but ratifies the words of St. Paul when he says: "The manifestation of the Spirit is given to every man to profit withal." Hence, the word "spiritual" rightly includes growth in grace, and also in the knowledge of Christ as a personal Savior. When this experience is attained a person has reached the spiritual life, which is well pleasing to God.—Rev. Jos. Dawson, D.D.

Conviction for Sin.

For us today it needs to be the same. Man's heart in the twentieth century needs, more than ever, if that is possible, to be brought under divine conviction of sin. It is all too rare a thing in our modern world. This is so, if I see the matter aright, very much because of the countless hindrances we have gathered round us to bar the way to real self-knowledge, and to real listening to the deeper voices of eternal truth. Our inner ears are beset with the clatter and the hum of endless theories of morals and conduct. We get only too easily accustomed to such catchwords as heredity, environment, evolution, falling upward, and the like. Certainly for one cause or another, man finds himself all too rarely now in the attitude of spirit which really hears 'the Law' speak, and then really shuts the mouth before God.—Thoughts for Sunday.

Do You Want the Earth?

The Earth is a new monthly illustrated journal, published by the Santa Fe. Tells the truth about the great Southwest and California—the truth is good enough. Frequent articles describing your part of the country. Contains letters written by farmers, stockmen and fruit raisers; men who have succeeded and who give the reasons why. Strong editorials and interesting miscellany. A very persuasive immigration helper.

Why not have it sent to friends "back East," to do missionary work for the Southwest? Regular subscription price is 25 cents a year; worth double. Send us 50 cents (coin or stamps), with names and addresses of five Eastern friends; we will mail The Earth to them and to you for six months. Write today to The Earth, 1120 Railway Exchange Building, Chicago.

ROYAL
Baking Powder
Is Most Economical
Because it makes better
and more healthful food.

ROYAL BAKING POWDER CO., NEW YORK.

God With Us.

We well remember the occasion and the conditions. Moses was on the eve of a great and serious "new departure." The sin of the golden calf had darkened the whole scene, and he was looking forward to the future of his leadership of the unfaithful and restive people with a sinking heart. As a fact, though he did not know it yet, he had before him not merely a few difficult weeks or months, but years upon years of toil and care. The great Wandering would soon begin, of whose sorrowful annals we hear so little, but which must have put immense demands upon the prophet's patience and strength. Just now it is that he cries to his Heavenly Master in the sore need. He thinks of the future, and he cannot face it, except on one condition; the Lord must send with him his own supernatural aid. He must be admitted to "know the Lord," in the intercourse of access and friendship. He must be sure of his mighty favor; "shew me now thy way, that I may know thee, that I may find grace in thy sight."—Thoughts for Sunday.

Defferentiating Characteristic.

It has been said that man's differentiating characteristic in the animal kingdom consists of his being a talking animal, a reasoning animal, a tool-making animal, a fire-building animal, a clothes-wearing animal, a food-cooking animal, or a laughing animal; but Burke more philosohpically characterizes him as a "religious animal." We cannot study the institutions of any people, however high or low in what we call the scale of civilization, without finding among them something equivalent to the Athenians' altar to the unknown God. In their literature, among their forms and objects of worship, expressed by some song or prayer (or significant silences more expressive and pathetic than any wail or chant), somewhere, if we honestly search for it, we shall find with every people as Paul found with the Greeks an altar, or the equivalent of an altar, to the Unknown God, and the indisputable evidence that they are, even with all their idolatries or skepticisms, "somewhat religious."—Bristol.

The Holy Spirit and Temptation.

Let us look at our blessed Lord's secret of victory. It seems to divide itself into three elements or aspects. First, we observe that he met the evil spirit in the power of the fulness of the Holy Spirit. Fresh from his baptism he went to the wilderness. The eternal dove was upon him when, in that dread solitude, he met the serpent. Let that be a message direct to us. "Not by might, nor by power, but by my spirit." We will not dare to meet Satan in our own name. We will seek nothing short of that wonderful fulness, which means, in brief, the Holy Ghost in full possession of our will. And that precious gift is an open secret for all believers who will ask it. It is set forth not only in promise, but also in precept: "Be ye filled with the spirit." Let us not rest without that filling.—Thoughts for Sunday.

My Presence.

"My Presence;" literally, "My Face." He was to have always with him a personal Companionship. He was to hold converse face to Face, eye to Eye, with One who was strong enough to meet all his demands for guidance, succor and strength. What he should enjoy should be no mere superintendence, as from a distant heaven. An everlasting Friend should travel with him along the desert, and sit with him in his tent, and accompany him to the council, and to the seat of justice, and amidst the rebellious concourse, and to the field of battle with heathen foes, giants and others, when the time should come. He should experience the infinite difference of being never alone, never without a personal Presence, perfectly sympathetic, and at the same time almighty.—Selected.

Wishing.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart!
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be ofttimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—Youth's Companion.

Can we expect future mercies, if we are not thankful for past blessings? If a spirit of discontent and murmur is in our hearts, as though God had not dealt kindly with us, are we in a frame to approach him, and implore his continued protection? Or if we accept his gifts so lightly, and as a matter of course, that we are not impressed with his goodness, have we not missed their principal benefit, and thus disqualified ourselves to ask or receive added favors? It is not by accident, that the Psalms of David are half petition and half thanksgiving.—William W. Patton.

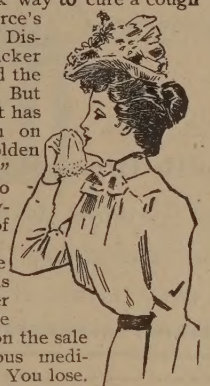
My Symphony.

To live contented with small means; to seek elegance rather than luxury; and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quickly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, let the spiritual, unbidden and unconscious, grow up through the common; this to be my symphony.—Wm. Henry Channing.

It's So Easy

To take cold. It's so common to neglect the cold. That is one reason why there are so many people with "deep-seated," stubborn coughs, and so many more with "lung trouble."

The short, quick way to cure a cough is to use Dr. Pierce's Golden Medical Discovery. The quicker this remedy is used the quicker the cure. But even when neglect has let disease fasten on the lungs, "Golden Medical Discovery" may be relied on to cure in ninety-eight cases out of every hundred.



The only motive for substitution is to permit the dealer to make the little extra profit paid on the sale of less meritorious medicines. He gains. You lose. Therefore accept no substitute for "Golden Medical Discovery."

"I am feeling quite well," writes Miss Dorcas A. Lewis, of No. 1129 24th St., Washington, D. C. "My cough is very much better, and I owe it all to Dr. Pierce's Golden Medical Discovery. I cannot say too much in praise of the medicine. I had been quite a sufferer for a long time, and after reading Doctor Pierce's Common Sense Medical Adviser thought I would try his 'Golden Medical Discovery,' I commenced taking it in May, 1899. Had not been sleeping well for a long time. Took one teaspoonful of Dr. Pierce's Golden Medical Discovery and slept nearly all night without coughing, so I continued taking it. I am in great sympathy with everybody who suffers with a cough. I had been a sufferer for more than ten years. I tried lots of different medicines and different doctors, but did not feel much better. I coughed until I commenced spitting blood, but now I feel much stronger and am entirely well. Dr. Pierce's Golden Medical Discovery is the best medicine I have ever taken. My home is in Williamsburg, Virginia."

Dr. Pierce's Pleasant Pellets are a ladies' laxative. No other medicine equals them for gentleness and thoroughness.

Concentration in Prayer.

There is too much prayer that does not lay hold of the thing desired—too much catalogue prayer, that simply enumerates before God a long list of items in respect to which his benevolence might properly enough be exercised, but which do not enlist the vital sympathy of the petitioner. Such prayer is never prevailing, and seldom helpful. What Christians, and especially young, active Christians, need in their devotions is more concentration. Deeply realize the need of something, and then pray for it with a singleness of spirit which will uplift the whole being and bring it, as it were, into the very audience-chamber of God. If you feel the need of personal purity above everything else, just leave the progress of the kingdom, the conversion of the heathen, the upbuilding of the visible church, and every kind of general petition to him who infinitely knows and loves infinitely and blesses infinitely—leave these world problems to him, and cry out of the depths of your sin-sick soul: "O God, my Father, help me to be pure! O Christ, my brother, help me to be pure! O Holy Spirit, my comforter, help me to be pure!" Let this be your prayer, and your only prayer, until your great need is answered.

So let it be with all your soul's deepest needs, and with all the deepest needs which you find in humanity about you. Do not pray about the bush. Select something; or, rather, let something get possession of you, and then pray for it with all your mind and soul and strength. One archer places five arrows in his cross-bow so as to be sure of hitting the target; but they all fall short. The other archer puts all the strength of his bow into one well-aimed shaft, and it flies swift and straight and quivers in the center o fthe mark.—Zion's Herald.

Our religion should be carried into everything. It should go with us to the farm and the factory; to the counting-house and the court-house; into the sick-chamber not only, but into the senate chamber; with the mariner it should ride the stormy sea, and with the miner descend into the bowels of the earth; it should sit with the artist in his studio, with the teacher in his school-room, with the lawyer in his office; it should stand with the salesman behind the counter, and with the clerk at his desk; it should be carried into our pleasures, and by no means be absent from our politics.—W. D. Howard.

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—E. P. Tenney.

ORANGE GROVES
IN REDLANDS
BUSINESS BLOCKS, HOUSES & LOTS
For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK
First National Bank Building Redlands, Cal

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5378
OAKLAND BRANCH, 46 San Pablo Ave
St. Helena & Battle Creek Sanitarium Foods

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 153

ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire-escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. **Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.**

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

Transformation.

By the late Carl Spencer.

I find no fuller's skill can show
How heaven doth wash so white the snow;
What miracle of pure new birth
Hath glorified these drops of earth.

I only know the upper air
Hath wrought this change that moves a prayer;
A holier secret angels know,
How souls are made more white than snow.

Though once in clouds of thunder born,
Though sunken deep in lands forlorn,
Yet may the skies their gift reclaim,
And write thereon this white new name.

All moveless, changeless, lies the clod,
But spirit comes, and goes, of God;
Though we have lain so dark, so low,
The heavens can make us white as snow.

—Sunday School Times.

No one can resist the argument of holiness brought in a personified form before him, in its gentleness, in its sweetness, in its love, in all its blossoms and fruits of peace and joy.—Henry Ward Beecher.

THE LIGHT RUNNING DOMESTIC

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francis-
(Near Sixth.)

H. Le Baron Smith

The American Tailor

I have great values in ready-made clothing, and overcoats ready-made.

320 Bush Street | Above Montgomery

15 percent to clergymen on clothing made to order; 10 percent on ready made

Dwight Way Realty Company

Berkeley, Cal.

Incorporated: $50,000 Capital.

J. L. BARKER, President. F. S. PAGE, Vice-President.

Berkeley is Growing with Great Rapidity.

The University city is one of the most desirable places for a home and property is sure to advance. We can sell you a lot and build for you on easy terms. Call or write.

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

IT COSTS NOTHING more for you to go East via NEW ORLEANS

Than through the Land of Frost and Snow

THE SUNSET ROUTE.

The Famous Coast Line, Orange Groves, The Mirage, Cattle Ranges, Quaint Mexican Life, Old Mission Churches, Cotton Fields, Sugar and Rice Plantations.

THE SUNSET LIMITED.

San Francisco to New Orleans Every Day. Modern Chair Cars, Vestibuled Pullman Sleepers. Dining Cars, Meals a la Carte. Personally Conducted Tourist Sleepers run THROUGH WITHOUT CHANGE to

New Orleans, St. Louis, Chicago, Cincinnati and Washington City.

SOUTHERN PACIFIC.

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.